

UNITY

Freedom, Fellowship and Character in Religion.

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UNITY.

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Ten Weeks, Ten Cents.—UNITY will be sent to any address not now on our list ten weeks for ten cents. Subscribers are requested to show this offer to their friends. Postoffice mission workers may order as many extra copies as they can use at this rate.

Editorial.

THE *Christian Leader* says the Bible has three claims on mankind's attention, as history, as literature and for its religious doctrines. If it had said religious inspiration, we should have entirely agreed.

THE Pope has declared against cremation as being too pagan, but the *Independent* asks why it is any worse to cremate dead bodies now than it was the living bodies of Huss, Ridley, Bruno and Latimer, several centuries ago.

YEAR by year the work for the young grows in interest, that of religious no less than secular instruction. "Even before the church do I value the Sunday-school, for it is the seed of the faith," writes a correspondent, when enclosing a dollar membership to the W. U. S. S. Society.

THE following frank criticism from one of our denominational exchanges applies so well to all religious bodies that we cannot refrain from printing it: "The teaching of Methodism is that God actually implants life from his own being in the regenerate soul, but there are not so many Methodists after all who seriously and actually believe it. They are very much like the man whose son, when asked what his father's occupation was, said he was a Baptist, but he did not do much at it. If all who call themselves Methodists were stirred to the depths of their being by

this conviction the world could not resist the mighty power of this divine life so realized. With most of us this great truth is a shibboleth, which we repeat thoughtlessly with no conception of its tremendous import. If we actually realized that God would give to us a love and a life that was the expression of his own life commingling with ours, this would become the most sacred thing in existence. Its authority would be supreme."

AT the last meeting of the Board of Directors of the Chicago Institute, the following resolution was passed with hearty unanimity, and is inserted here without consultation with the senior editor:

"In acknowledgment of the signal services rendered to the Chicago Institute for Instruction in Religion, Morals, and Literature, by its founder and loyal member, Rev. J. L. Jones, both in the labors of organization and the prominent share he has taken in the administration of its affairs since; and in recognition of the continued faith and courage he has shown in the work, which has met with such undoubted and deserved success, be it, by the officers, Resolved: that we spread on record our sense of obligation to Mr. Jones for his unremitting efforts in this work, and our sense of its high dignity and worth; deeming it only just that one who has borne so large a share of the burden and responsibility should receive this official expression of acknowledgment and thanks.

THE Presbyterians, according to the report of the assembly, gain from other churches, more than half as many preachers as they graduate from their own theological schools,—considerably more than one-third of their total supply. The fact is suitably deplored. Dr. Patterson said "Our large draft on other denominations is a great peril to the harmony and unity of our church." Here again we notice a difference between Presbyterians and ourselves. We cordially welcome among us the converts from other denominations. And is it not apparent that all our serious denominational troubles have originated with men born and bred among us? Such native Unitarians as Emerson, Parker, Abbot, and—but we forbear! Still the chief fear of the Presbyterian body is that it may "catch up with its heretics." Hitherto it has never done so. We lose no sleep over this danger. In fact we are getting used to the catching-up business. And it does us good.

MR. CHADWICK writes a letter to the *Register* describing the impressions received during his recent visit to Chicago. As with all the world, the wide geographical stretch of our three-sided city and the imposing architectural structures which adorn it on every hand, impressed him first. He speaks of Marshall Field's wholesale establishment as "that severely splendid building," before which he stood and watched the 1650 employes stream out one Saturday afternoon. The Auditorium he thinks he would like better without the tower. Concerning the Western Conference, the objective point of his visit, he speaks this word of brotherly reassurance to our friends at the east: "I will only say that, if at any time Boston or any other region runs short or gets out of 'pure Christianity' or 'Channing Unitarianism,' it has only to send on to the Western Conference for a supply. That has enough and to spare of these commodities. I have never attended any Unitarian meeting

at which there was a more lively sense of the dignity and glory of our Unitarian tradition, a more awed and tender sense of infinite and eternal things, a more hopeful outlook on the other side of death, a more simply natural and human reverence for Jesus of Nazareth. As between the Conference's troublesome 'negations,' 'Righteousness and Truth and Love,' and Mr. Sunderland's basis, 'Fellowship in worship with all who worship, in doing good with all who do good, in inquiry with all who inquire,' the difference, if any, is perhaps the smallest that ever kept apart men who belong together."

IT was through parliamentary entanglements and lack of vigilance on the part of its friends more than through any intelligent objection to the plan, as it seemed to us, that the scheme of Mr. Horton, for the presentation of twenty-four names on an Australian ballot, (out of which six were to be elected) by future nominating committees of the A. U. A. was rejected.

BETTER than the election of either Mr. Hosmer or Mr. Effinger upon the Board of the A. U. A., was the honorable agitation of the question of fellowship, secured on the platform of that organization at its recent Anniversary. Life is better than complacency, progress is more valuable than peace. The Unitarian body is worth but little compared with the Unitarian spirit. If the Unitarian sect was somewhat injured, the Unitarian movement was greatly advanced by that discussion.

MR. BATCHELOR explained on the platform of the A. U. A. the reason why he declined to preach the Western Conference sermon while he was agent of the A. U. A., on the score that he had also declined any attentions from the opposition. He refused recognition of either party. But in the explanation, as in his decision, he seems to forget that in accepting the position at all, not only the wishes but the demands of the opposition was recognized. His appearance in the field at all was evidence that the A. U. A. was intending to ignore its relations to the Western Conference. There is a difference between the impartiality of neglect and the impartiality of appreciation, the recognition of neither and the recognition of both. If the A. U. A. is to be the "central body" and "national organization" it can be such only by recognizing all sides, not by ignoring all parties, for then it will have no constituency except that "tertium quid" such as Browning has interpreted in the fourth part of "The Ring and the Book," finding merit nowhere and truth in nothing.

SECRETARY REYNOLDS, as we understood his words, reiterated the statement in the discussion at Boston the other day that for the A. U. A. to recognize the present position and work of the W. U. C. as worthy the fellowship and co-operation of the A. U. A. would be to render the trustees of that body fit for "only one place, and that the penitentiary," and yet the other day the agent of the A. U. A. was out in Colorado to assist in organizing the Rocky Mountain Conference, which was done without a flavor of difference in the spirit of its expressed purpose from that of the Western Conference, and the other organizations with the suspected "ethical basis." We think the agent of the A. U. A. was in the line of A. U. A. work, when he helped organized that Conference on an open basis and used A. U. A. funds

to do it with. It is not a question of rejecting the "foundation on which the Association stands," but of rejecting the interpretation of that foundation which Secretary Reynolds and his associate directors have insisted upon. They have ventured to say that a religious organization, pledged to "welcome to its fellowship all workers for truth, righteousness and love" is not standing for "pure Christianity." It is simply a question of interpretation. The time has come when that Association, through its legally-constituted delegates, must consider what it means by pure Christianity. We are glad that this question is to be brought up on its merits, disassociated from personalities and organizations, according to the notice given elsewhere of the amendment proposed by Mr. Payne. But this amendment cannot be voted upon, as we understand it, until the year 1892, as the by-laws require one year's notice for an amendment. For a Christian body to declare that its sympathies and fellowship are co-extensive with morality, and that piety must be no narrower word than goodness, will be a great celebration of the Columbian festival, the four hundredth anniversary of America.

EXPANDING LINES.

THE most important deliberations at the recent Boston Anniversary meetings are reported by our colleague. We have room left only for a few reflections, and those of a most encouraging and hopeful character. It was a growing day to American Unitarianism, that Tuesday in which the suppressed question of fellowship with the Western Conference was taken up out of the well, and freely discussed on the open platform. It was the beginning of a mind-awakening and heart-quickenning discussion of fundamental questions, which will not end until it has done for the east, what it has already done for so many churches in the west, aroused the prophetic spirit, awakened thought, and deepened the zeal and self-sacrifice of the people.

TO interject between two Sundays' preaching at Chicago a trip to Boston, to attend meetings at all hours of the day and night, to make eight or nine speeches of one's own, besides listening to countless others, the whole bathed in an atmosphere of cordiality and friendly greeting, would be wearisome to the flesh were it not so exhilarating to the spirit. The Senior Editor of this paper was not able to reach Boston in time for the Monday meetings and the hospitalities at Mr. Herford's; but after a delightful day amid the green fields of New York he did arrive in time for the Tuesday meetings.

Wednesday and not Friday, owing to the complications of Decoration Day, was the Free Religious Association Day. This year at least the emphasis was strongly upon the second word of the title at the meetings of the Association. This is as it should be, because this organization has always fully appreciated the imperative value of the first word. Dr. Francis Abbot was there to plead in noble words for energetic organizations along the liberal lines which the Association has maintained. Mr. Percival Chubb of London showed the religiousness of the spirit as well as of the work of Arthur Toynbee, the lamented philanthropist, and joined with Mr. Hale of the night before in a tribute to Ralph Waldo Emerson as the real prophet of the broader faith in England as in America. Mrs. Chant,

whose voice charmed large audiences at many meetings, spoke here. Mr. Hinckley of Florence and Mr. Jones of Chicago also spoke in the morning. In the afternoon, the Association turned its face to the eastward, and by the testimony from the Orient, showed how the western world is about to pay back its debt to those older countries from which light first came.

The festivals of both the Unitarians and the Free Religious Association occurred simultaneously on Thursday evening, and many like the writer took in a slice of each. On the platform of the former the inspiring word of the evening was by Sherman Hoar, son of the venerable Rockwood Hoar of Concord. In his welcome to the ministers he proved himself a veritable "chip of the old block," as he magnificently pleaded with the ministers that they hold high the standard of public honor, and that they demand the integrity in public offices which is exacted in private affairs. The spirit at the Free Religious festival was more electric and spontaneous than that at the Unitarian festival; perhaps it was because these exercises were directed by a woman, Mrs. Anna Garlin Spencer, with a grace and an eloquence that was delightful. Perhaps it was because the music was furnished by the pupils of Mrs. Spencer's sister, Miss Garlin, of Providence. These sweet young girls showed such artistic training that their singing was artless, simple, and on that account sacred. Perhaps also the presence of the youngmen, Revs. A. W. Martin, of Chelsea, and Paul Frothingham of New Bedford, was one element of elasticity at this meeting. The latter by his earnest spirit and forceful sentences proved himself worthy his name. The epigram of the evening, perhaps of the week, was thrown off by Mr. Frothingham when he spoke of the average Unitarianism as having a liberal bark but a conservative bite.

Four, out of the six speakers at the F. R. A. Festival, were Unitarian ministers.

Of the various woman suffrage, educational, Sunday-school, Unity Club, Browning and Meadville-school meetings, of which we had a bit, we have no time to speak. Everywhere we caught the most cordial accents of progress, a devout desire for untrammelled thought and undogmatic religion. Everywhere the open fellowship for which UNITY stands, and for which the Western Conference has openly declared, was either implied or asserted. Everywhere there was evidence that the American Church, that is to be based upon a religious purpose, rather than rimmed around by a doctrinal fence, is coming. The part which eastern Unitarianism has to play in the development of this great church of the future, is great, if it accepts its opportunity. If it declines this, it will only be so much the worse for its kind of Unitarianism. The "Church of the Spirit," for which Mr. Hale spoke in the noblest speech of the week, as we heard them, is inevitable. Let the discussion go on, let our courage be unabated. We come back to our work more strongly persuaded than ever that the greatest stronghold of Western Conference Unitarianism, the Unitarianism that is challenged on account of its breadth, whose Christianity is questioned because it refuses to endanger the spirit by insisting upon the letter, is found in Massachusetts. With the patience which becomes easy, backed by such love as Boston affords, let the good work continue.

THE BOSTON ANNIVERSARIES.

For the third time in nineteen years it was the writer's good fortune to be in Boston during Anniversary week, and to attend most of the Unitarian meetings, together with the meetings of the Free Religious Association, and the pleasant festival and supper of the Women's Suffrage Associations, on the evening of Wednesday. With this limited experience one can hardly compare the recent meetings with those of

average years in respect of interest and helpfulness; but the renewal of fellowships, the meeting of old friends and the making of new,—all this is a gladness of each day, apart from the interest of whatever is said from pulpit or upon platform. There were few representatives at the Unitarian meetings from the West. Among the ministers were Mr. Thayer, of Cincinnati, Mr. Snyder of St. Louis, Mr. Crooker of Madison, Mr. Utter of Chicago, together with Mr. Jones, of Chicago, and Mr. Hosmer of Cleveland,—the last two representing officially the Western Conference as well as their respective churches. The writer reached Boston late on Monday, but in season to take in the last hour of the ministers' very pleasant reception under Mr. Herford's hospitable roof, the new parsonage in Chestnut street. Morning devotional meetings were held at King's Chapel daily and were well attended. On Tuesday the annual business meeting of the American Unitarian Association was held in Tremont Temple, beginning promptly at nine o'clock, Hon. Geo. S. Hale in the chair. Delegates and life-members (in what proportion one could not say) occupied the floor, these having right of ballot; visitors occupied the galleries. The Committee on nomination of officers for the ensuing year made their report through Dr. Corder, chairman,—the report previously published in the *Christian Register*. There was but one name in the list from west of New York,—that of Dr. Thomas L. Eliot, of Portland, Oregon, and certainly no name was worthier to be placed upon the Board. There had been considerable criticism of the nominations in private before this annual meeting, which came to the surface in two or three propositions for new methods of nomination in the future. Rev. Edward E. Hale thought that the Mississippi Valley should be represented upon the new list and proposed the name of Rev. F. L. Hosmer, of Cleveland, saying that he should vote for Mr. Hosmer and asking others like-minded to do the same. Secretary Reynolds thought the list wisely selected and that it was desirable to have a representative from the Pacific coast. Much time was given to the discussion of the proposed methods for future nominations, and it was nearly noon when the balloting for officers for the ensuing year began. At this point Mr. Hosmer rose and asked leave to say a few words, as his name had been kindly suggested by Dr. Hale. He appreciated the honor of being upon the Board of Directors of the Association, and yet more than the honor he appreciated the confidence and good will expressed by such votes as might possibly be given him. But with thanks to his friend, Dr. Hale, and to such as might be like-minded, he felt obliged to withdraw his name. He could not accept a position at present upon the Board, even if he might perchance be elected, and he would frankly state why. For seventeen years he had been connected with the Western Unitarian Conference. He knew the men and women who have been connected with that Conference, who are connected with it to-day. He knew their spirit and their work, alone and together. For four years past the American Unitarian Association has refused officially to recognize the Conference. It has avoided all official connection with the Conference. Two years ago the western agent of the Association declined to preach the opening sermon before the annual meeting of the Conference, though most cordially invited to do so. At the close of the National Conference last autumn, in Philadelphia, the Council of that body saw fit to drop the name of the Western Conference secretary from the western committee on fellowship, though the names of their respective secretaries were put upon the committees of all the other sections. Mr. Hosmer was himself in sympathy with the position of the Western Conference. Its basis of fel-

lowship was his basis and that of his church; and while for this attitude the Conference was under fire and made to bear reproach, he could not serve upon the managing Board of the mother organization who was thus persistently disowning her own child. He desired to be of the larger fellowship and to recognize the parent organization. His church had annually made some contribution to the A. U. A. in expression of this. He himself would come to its meetings whenever he was able; but he could not seem to endorse the present policy and attitude of the Association by serving upon its governing Board. He was present as a delegate of the Western Conference. It did not comport with the dignity of that body to beg the votes of delegates present, or to ask the election of any man of the Conference. Whatever was done must be done freely. But there is one man, said Mr. Hosmer, who more than any any other to-day, stands in close relation to a very large number of our western churches, who by his own record of service, and by his present position, is a fit person to be put upon this Board, and whose election thereon would be a sign of friendly recognition, and do more to restore sympathy and right relations than that of any other man among us in the West, and that man is John R. Effinger, of Chicago; but action upon this name must come from you who are here, not from us of the West. Rev. E. B. Payne, of Leominster, rose and placed Mr. Effinger's name in nomination; Rev. E. H. Hall, of Cambridge, seconded the nomination in an earnest and most kindly appeal to the house. If there was one name particularly acceptable to a large number of Western friends, he thought it but a just and liberal policy to recognize it. Rev. M. J. Savage, after explaining his own views, as held by him for some time past, even prior to the Cincinnati meeting in 1886, that the Western Conference should cease executive functions, urged the election of Mr. Effinger as, under the present circumstances, the magnanimous as well as just thing to do. Rev. S. J. Barrows did not think any man should be put upon the Board as the secretary of any organization, and favored Mr. Hosmer's name for this reason. Rev. George Batchelor rose to explain why, when western agent of the A. U. A., he had declined the invitation to preach the sermon before the Western Conference. There appeared to be two parties in the West, and it seemed wise to him to avoid recognizing either. Rev. J. L. Jones said that the Western Conference was represented at this meeting neither to threaten or to beg, but that it was a part of the Unitarian movement in America. The two delegates present represented thirty-nine societies that the past year had expended an aggregate of \$5000.00 in the missionary work, represented at the Chicago headquarters and this organization of churches had no sympathetic means of communication with the A. U. A., at the present time. If it was an accepted policy East to make a line of cleavage in the West, it would be found that that line would extend East as well as West, it would cut through the heart of Boston as through that of Chicago, and the Western Conference would be Western only in name. Rev. David Utter opposed the election of Mr. Effinger on the charge that he was a party man. Rev. Mr. Grindall Reynolds reiterated the statement, heretofore made by him that the A. U. A. has not withdrawn its fellowship from the Western Conference, but that the Conference had put itself outside the limits of the A. U. A. The motion to proceed to the balloting was repassed at this point, to the exclusion of several who were desiring to speak. The result was as follows:

Dr. Thomas L. Eliot received 233; Rev. John R. Effinger, 121; Rev. F. L. Hosmer, 6. This large minority vote was significant, in view of the usual elections at the annual meetings of the A. U. A. It is not to be understood

that all those voting for the Secretary of the Western Conference occupy, for themselves, individually the basis of the Conference touching religious fellowship or for themselves approve that basis; but it is to be understood that they recognize the Western Conference as a constituent part of the Unitarian movement in this country and that an organization of such character and claim should be recognized in the action and policy of the American Unitarian Association.

Rev. Grindall Reynolds read his interesting and detailed annual report, which will be printed in full in the association's annual pamphlet. The report of Mrs. J. W. Andrews, as President of the Women's Auxiliary, was postponed until the evening meeting when it was listened to by a most attentive audience. Its large, friendly and inclusive spirit struck the chords of a true fellowship of faith, and it was one of the most helpful words of the week.

We have dwelt at such length upon the business meeting of Tuesday that we must leave all reports of other meetings, sure that they will have record in the ampler pages of the *Christian Register*; and we have done this because, to many readers of UNITY, the meeting of Tuesday morning will have a special interest in its relation to the West.

H.

MEN AND THINGS.

NEBRASKA is working vigorously to amend the State constitution with a prohibition clause.

THE New York correspondent to one of our liberal exchanges says the recent evangelizing efforts of Mr. Moody in that city did not begin to have the effect produced by the series of Lenten discourses given by Phillips Brooks in Trinity Church.

THE *Advance*, commenting on a remark made of Edison to the effect that association with him tended to develop men rapidly, and that in his atmosphere is an inspiration that works wonders, adds that every minister should be an Edison.

MRS. MARTHA N. MCKAY, of Indianapolis, Ind., recently addressed the congregation of Plymouth Church in that city, on Sunday evening. Under the title of "Experimental Utopias," she gave a comprehensive review of the attempts which have been made to introduce new social systems in America.

THOMAS WENTWORTH HIGGINSON, of Cambridge, is on the Chautauqua programme for 1890. He will speak on "The Aristocracy of the Dollar," "Literature as a Profession," and "How to Study History." Theodore Roosevelt will also speak on "Civil Service Reform," and Helen Campbell on "The Cause of the Working Women."

THE greatest American poet, if he is such, Walt Whitman, stands in much higher regard in England than among his own countrymen, who are more perplexed than pleased over this high praise bestowed on the author of "Leaves of Grass." Tennyson is the latest authority quoted as assigning our good, grey poet the very highest rank among his kind.

THE Jesuitical principle which justifies the means by the end, enters with deplorable frequency into the work of public administration. It is said that the Louisiana Lottery Company will seek a renewal of its charter from the Assembly that meets in May, on the basis of a license fee of \$500,000 a year, to be devoted to the school fund and the work of public charity.

SEÑOR CASTELAR has a plan for the Columbian celebration, which is to have the vessels taking part in the great naval review, at New York, to assemble at Genoa, Columbus' birthplace, and fire salutes to his memory; then sail on to Palos, from which port he departed on his wonderful voyage, from thence to San Salvador where he landed, and then to Hampton Roads.

THE author of Ten Times One says that where the young men of fifty years ago, connected with our colleges, were bestowing most of their time on the study of literature and its methods of expression, the young men of to-day are turning their attention seriously to questions of social progress and reform. The twentieth century will, he thinks, make this leadership address itself largely to moral problems, and "will not be satisfied without introducing high motives into its legislation and social economies."

A YOUNG friend of ours, still in his student days at one of our Western Universities, his heart and mind occupied with struggling desires to know the truth and act in his best, has put his thoughts into shape in the following lines, which he entitles "My Creed."

"I live to think and feel and act
In the highest way I know;
I try to have no doubt or fear
To reap from what I sow.
My "creed" is, Faith in noble life,
My "doctrine" is, "Be kind and true;"
I live to work the answer out
To the question "what to do."

Contributed and Selected.

LOVE'S PUNISHMENT.

Once a heart was mine,
Loving, true and all my own;
But other gifts than that one heart alone,
I had: beauty and wealth and fair renown.
I only cared to shine
That the great world might see.
Love wearied me,
Yet never made reproach nor moan.

Now I stand alone,
Helpless and sad. Wealth is fled,
Beauty and Fame. There's nothing left, I said,
And sore and hungry turned to Love instead;
But Love had also flown;
The gift which held the worth
Of all the earth
Was lost. Love too was dead.

—Celia P. Woolley.

LEISURE HOURS.

The customary definition of leisure would be that portion of our lives not devoted to the four *sine qua non*, eating, sleeping, rearing young and providing the wherewithal therefor. To the barbarian this would be sufficiently accurate; to us it is lacking. We have other wants, less immanently real, but not less necessary. The gratification of aesthetic tastes, the building up of character, the rounding out of the fulness of the spiritual life, we regard as needs. Nor less essential than these is the perfecting of the physical man. If the making ourselves useful to our fellows is the great problem of life to be demonstrated by each in his own way, after his own methods, the prolongation of that usefulness through the maximum of longevity is its indisputable corollary. Besides, right thinking without a healthy body and brain, though by no means impossible, becomes needlessly difficult and decreases efficiency by just so much.

From this point of view, our leisure hours fade away to nothing. Even the cessation of mental labor after long continued strain, is no more the taking of leisure than the lying fallow of a field is idleness when greater future results are bound to follow. In fine, to those who, with Dean Stanley hold, "Our leisure hours are of most importance. Working hours are very important; but our tastes, habits and character are formed by the way in which we employ our leisure," the question becomes not what to do rather than do nothing; but what succession or rotation shall be given our mental crops to secure the highest results. We may conclude that for such as these leisure in its proper sense is unknown.

But to those others who have become a part of our body politic, who, by reason of changed environment, ill-understood conditions of living, untrained or badly trained habits of body and mind, view leisure in its ordinary sense, not as a means to an end, but rather an end in itself, not the concern of the race, but a selfish matter to be thrown away if inclination lies in that direction, how shall we address ourselves?

It would seem to us as if three mutually-assistant and quite unconflicting propositions for expending the coin of leisure from the exchequer of time commend themselves to the thoughtful. First, since through bodily health all things become possible, since a free people ought to be happy, since all work and no play makes Jack not only dull but besotted, innocent and wholesome physical recreations (note the idea of re-create in that word) stimulating all kinds and conditions and both sexes of mankind to healthful activity and to friendly emulation, based on geographical or even on denominational lines or otherwise, should be encouraged. The summer half holidays, the lessening of the number of hours devoted to wage earning give the leisure; is there not a vast field for private benevolence in founding free gymnasiums with athletic grounds attached, with all proper appliances and material for games of strength and skill, both in and out of doors, placed where every one, rich or poor, can enjoy them? Our colleges have set a wholesome example in this regard, but their leaven works slowly

to leaven the whole lump. In them athletics have practically annihilated hazing. Will not such a measure as this similarly eliminate deeds of force and violence?

Secondly, because we are a free people, dependent upon nothing but the good sense of our citizens for the maintenance of our institutions, something should be done to stimulate every inhabitant of the country to a healthy interest in politics and economics. It may here be properly suggested that the way to do this lies, as Leonard Woolsey Bacon recently pointed out in *The Forum*, not in the inculcation of partisanship among our people, but in so propagating habits of independent political thinking that the so-called practical politicians, who now make this government a cacocracy, may find it to be to their selfish interest (since in that manner alone can they be led to act) either to propose sound measures, or, better, to make away in good part with the faulty laws and preposterous systems now used to split the ears of groundlings—in either event to their own final undoing. This sort of education, like the other, can not be taught even in an elementary way in our schools and falls properly within the period of maturity.

Here again let private munificence build, in connection with the gymnasiums spoken of above, lyceums with common rooms, lecture halls; opportunities for founding libraries, possibly work rooms and so on, where men of eminence, publicists of reputation, political economists, sociologists and other men of approved science can propagate sound habits of thinking. Giving politics and politico-economics the first place by no means precludes the numberless activities bound to spring up around such a centre of intellectual stimulation. From debates on the science of government, and lectures on the constitution will necessarily arise the functions of which our Unity clubs to-day are the organs.

And finally, bearing in mind the fact that free thought in politics is always an educational prelude to free thought in religion; and that in providing for the employment of the leisure hours of the working day we have left unutilized the leisure so frequently misused of the Sunday, can not our projected lyceums arrange for ethical instruction on the first day of the week as a natural concomitant of the sociological training of of the other six?

Providing thus congruously for the body, the state and the conscience, have we not erected the ideal church of the future? And that a church wherein the clergyman, as in the earlier days of our commonwealths, leads the laity and, at last, without deception?

WALLACE RICE.

THE sanctions of virtue and wisdom are, therefore, all the time increasing, and above all they are all the time increasing for the mass of mankind. It must be reiterated over and over again, that it is the greatest of all delusions to suppose that we can make what we call gains without meeting with attendant ills. The added power which mankind has won within a century or two brings with it all the peril of the alternative which has been described for each of us and for our society. We take the new powers and opportunities at the peril of correctly understanding them and using them. If the masses are to take the social power, they will have to look to themselves how they use it. No revolution in social order has ever been brought about by the oppression, or folly, or wickedness of the rulers. If such things as that could cause revolution there would be little else but revolution in history. Revolutions have been caused by holding out hopes of bliss which the ruling powers were not able to bring to pass. Democracy will take power subject to the same penalty; it must wield power under the same conditions. So far it has been lavish with its promises, and has had no responsibility, because it has only been

applied in new countries where there were no hard social problems. It has, in general, promised not that men should have more chances, but that they should realize greater fulfillment of what their hearts desire with less need of study, training and labor. I hold that that is the very opposite of the truth, and that all the new social movements, including democratic political institutions, demand, and demand especially of the masses, painstaking knowledge, philosophical power and labor far beyond what has ever hitherto been necessary. The reason for this opinion is in the fact that the latest social movements have issued in increase of social power, and that all such increase involves an alternative which can be successfully solved only by added mental and moral power, and by more work.—W. G. Sumner.

Correspondence.

DEAR UNITY:—What a big heart you have, capacious and well filled with good things, among which is, not least, a hope for all the sons of men; but how you contrive to get in Henry Drummond as a preacher of righteousness having hope for the race and the individual man is, to the writer, a great surprise. Drummond in his "Natural Law in the Spiritual World" introduces us to three kingdoms, the inorganic, the organic and the spiritual; the inorganic is dead to the organic, and the organic is dead to the spiritual, and the lower can in no way nor by any possibility ascend to the plane above it, and this because it is dead. The inorganic can rise to the organic only by being seized upon by a power from above that controls it, and the organic can never rise to the spiritual only by a spiritual force let down from above. Thus he says, "The natural man remains a natural man until a spiritual life from without seizes upon him, regenerates him, changes him into a spiritual man; man is a moral animal and can arrive at great natural beauty, can be good and true, pure and benevolent, but this is simply to obey the law of his nature, the law of his flesh, and no progress along that line can project him into the spiritual kingdom." Again he says, "In dealing with a man of fine moral character, we are dealing with the highest achievement of the organic world or kingdom." There is no spiritual life; the man who is only "good and true, pure and benevolent," is simply dead to the spiritual world above him. Now if all this is true, where is the room for exhorting a man to a higher and spiritual life; what good to send missionaries to the heathen since he is absolutely dead to spiritual truth? Where, in the view of this D. D., is the room for the pulpit as a spiritual help to the natural man, since being dead he has no power of apprehension of spiritual truth? What use to send a man to attend a course of lectures on mathematics if he was simply dead to all mathematical truths; or to paint the colors of a landscape for a man absolutely color blind? Must not Christ, in view of these teachings of Drummond, have made a mistake in addressing Himself to men just as though they had power to understand, and of practicing also His spiritual teachings; or indeed were His teachings only of simple moral beauty adapted to the organic life and the natural man, or are we to suppose that a "power from without" suddenly seized upon his listeners and lifted them *volens* into the spiritual kingdom, that his spiritual teachings might be understood? The explanation of the Northfield address at the Moody School is that the address was to men who "had been seized upon" of the higher and spiritual life, and so could understand "the Spectrum of Love" which your correspondent, M. H. G., sets forth in UNITY of May 3d, and which she, Drummond, taught, was to be worked into the life and character. This address and its teachings were doubtless

all your correspondent claims for them; the only trouble about them is that, according to the author, the natural man unregenerate, is dead and cannot comprehend spiritual truth, being as yet at the best only the highest production of the organic world. Again he says of the results of this spiritual kingdom Christ came to set up, "The utterance of the Founder is, that the number of the organisms to be included in it is comparatively small," and quotes the word of Jesus that "many are called but few chosen." He adds that "the characteristics of the new society (of the spiritual) is to be its selectness," the *elite* of humanity, seized upon, lifted up. As a consolation for this incalculable loss of the possibilities of spiritual life, he goes on to say that in the Kingdoms of Nature below us, as seen in the waste of pollen and seed, wherein uncountable millions of possibilities of life have failed; so it is with the possibilities of the spiritual. "Some mineral gets into the vegetable, some vegetable into the animal, some animal into the human, some human into the spiritual, form above form, kingdom above kingdom, and quantity decreases as quality increases." Now if this doctrine is true I submit we had best forget Arminius and Wesley, throw overboard Channing and Parker, take John Calvin for our patron saint, rebaptize the Westminster Confession, nail it to the mast as Farragut did his flag, and steer the Ship of Humanity out into the darkness, cherishing such hope as we can that some how we will get in with the "select few," though for the mass of men this deepening darkness leads to no morning light. B. M.

EDITOR OF UNITY:—Inasmuch as the introduction of the Western matter into the recent annual meeting of the A. U. A. is likely to lead to further discussion of it, and to a good deal of serious reflection upon it during the coming year, it is no more than fair to announce at once that an amendment to the first article of the by-laws of the association will be proposed at the next annual meeting. It will be seen that the proposed amendment preserves the term "Pure Christianity," but proceeds to a definition of that general expression—a definition which is in perfect accord with all our platform talk, and which, if it be accepted, will make us all one again.

The amendment to be proposed will cause the article to read as follows:

"The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of pure Christianity—an object which we hold to be identical with all earnest endeavor to establish truth, righteousness and love in the world. All Unitarians, and also all other persons under whatever name, who are in general sympathy with our purposes and practical aims, are invited to unite and co-operate with the association."

EDWARD B. PAYNE.

In place of old material idolatry we erect a new idolatry of words and phrases. Our duty is no longer to be true, and honest, and brave, and self-denying, and pure; but to be exact in our formulas, to hold accurately some nice and curious proposition, to place damnation in straying a hair's breadth from some symbol which exalts in being unintelligible, and salvation in the skill with which the mind can balance itself for some intellectual tight-rope.—Froude.

THE true church of Christ consists not of those who agree together upon any speculative creed, but comprises all good men of whatever creed or no creed. The day has gone by for setting up doctrines of that class as standards by which to determine any man's Christian state, or as proofs or disproofs of any soul's salvation.—George Putnam, D.

THERE is in the world but one work worthy of a man, the production of a truth, to which we devote ourselves and in which we believe.—Taine.

Church Door Pulpit.

MEASURES OF CHURCH SUCCESS.

READ BEFORE THE WESTERN UNITARIAN CONFERENCE
AT ALL SOULS CHURCH, MAY, 1890,
BY REV. F. L. HOSMER.

Measures of Church Success; or the standard and point of view from which we are to measure success or failure in religious effort and work: You will allow me to disclaim any special fitness and all authority to speak to you on this subject. Though it was one of my own suggesting its assignment to another would have pleased me more. But it surely is a subject of interest and practical concern to us all as workers in the religious field, whether we be ministers or fellow-workers with our minister in the common aims and objects of our particular church and in the larger fellowship of our associated churches. It is a subject that must often have been brought home to you all in your observation and experience, as it has been brought home to me. Some years ago I was for a while resident in a town where for nearly a generation a liberal church had been maintained. During that time from the older residents within and without that church I heard occasional mention of its first minister, and always in such terms as led me to feel that that ministry had left a deposit of abiding influence in the lives of those whom it had touched. Later there had followed this man one who lifted the church into a temporary popularity such as it had not before and probably has not since had. But the influence of this ministry, in all the deeper forces of life, seemed to me evanescent in comparison with the former, and though nearer in time it was less fresh in memory and was mentioned with less of manifested love and regard. To me, a stranger to both these earlier periods in the history of that church and to the men referred to, it seemed as if, in comparison, the second period was a season of greater leafage but of fewer blossoms and less of ripened fruit. It brought home to me the thought involved in my present theme. A few summers ago, while doing a bit of travel across the ocean, I had a chance introduction to a clergyman whose field of labor was near by, while we were both waiting at a railway station for the coming train. An arch-bishop of the Establishment could not have been more clerical in appearance than this dissenting minister. He informed me, with rather too evident self-complacency and satisfaction, that his church was made up of the "best society" of his town, and more to the same effect which I should rather have heard from other lips than his on so short an acquaintance; and then, having apparently exhausted his material for impressing me with a sense of the high circle in which he lived and moved and had his being, he disappeared into his compartment on arrival of the train. I thought of the anecdote of the little child who, after the clergyman's call, asked his mother: "Was that God, Mamma?" Sleek, self-satisfied, and eminently respectable, "best society,"—I could not help saying to myself. Yes, there are different measures of church success, of ministerial success, of success in religious effort and work. Not long ago, in conversation with a woman of more than ordinary intelligence, allusion was incidentally made to one of the most widely advertised and popularly known preachers in the land; and in reply to my qualified tribute to the man's methods and real influence, she said, with some warmth of emphasis: "Well, I call a man a successful preacher who can draw a crowded house every Sunday and whose sermon is printed in the newspapers over the land next day." This was before those remarkable discourses from Rome and Athens and Jerusalem were given to the public, to the admiration of the credulous and the amusement of the wise. There was certainly truth in this woman's remark; but again there came home to me this thought of success in religious effort

and work, and the points of view from which such success is measured. Is not the matter worth an hour's serious thought and discussion in a religious conference, —to the possible strengthening of our finer aims, and to the possible comfort of some of our hearts in the work that is often difficult and whose best results often escape our immediate outlook and the hasty judgment which in every age of the world, as in Jesus' time, is expressed in the ready cry of "Lo, here! Lo, there!"

Measures of Success: Yes, there are measures of success, according to the points of view from which we judge. It is so indeed in all callings and pursuits, is it not? It is so with individuals, it is so with organizations of individuals. In both cases there are successes that cover defeat, and there are defeats that mean success, according as the higher aim and purpose are sacrificed or steadily maintained. Not least is this so in all religious undertaking and effort,—in a minister's work and in that of a church. For a church presents various aspects and gathers to itself a diversity of interests. It is primarily an association of men and women for moral and spiritual ends; but like all organizations it has also its secular side. It is a religious and it is a business organization; and in both these aspects it has demands to meet and ends to secure. It is the center of more or less charitable activity. It is a social center. In a large and inclusive way it is, or should be, an educational center. It gathers to itself a variety of instrumentality. By its union in worship, by its appeal to devout sentiment and the profounder sympathies of our common nature, by its quickening of men's more serious thought, by its molding of motive and desire to finer forms, by bringing to bear the testimony of a common experience and a common hope, by the recognition of a life in common and the shaping of the social order into some image of the soul's fairer vision and ideal,—by all these helps the church exists for that higher culture which crowns all our special and partial cultures in what Phillips Brooks recently spoke of as the "fulfilled" man and woman. It exists not only for itself or those whom it immediately gathers. It can never be wholly a private organization and be a church. It exists also for the community wherein it is. It exists, in widening circles, for all human good; for truth is one, and love and justice and right are in essence one, the world over. But this human good in the large it will best serve by the value and fineness of its more immediate service,—its ministry to the finer forces of the lives that it directly touches for good. These will be its messengers, the bearers of its grace and truth,—its seed of new plantings without the fold.

Now success may be measured from any one of these various aspects of a church, according to the point of view we for the moment take. For example, that church is to be counted successful as a commercial or business corporation whose revenues from its sittings equal or, still better, greatly exceed its annual expenses, leaving no troublesome deficits to be provided for at the end of the year. That church is a social success, as social success is commonly reckoned, which gathers the local fashion and wealth within its Sunday doors; of which it will be said to the stranger coming to the town, "There's where you want to go if you want to get into 'society,' increase the number of your patrons, your patients and your clients; the 'best society' is most represented in that congregation." That church is a success as a purveyor to public entertainment, which surpasses all others in the quality of its music, has the finest choir and organist in the place, and can give the best sacred concert on the Sunday. That church is a success as a charitable association, whose annual contributions to the local and outside charities and missions far exceed those of other churches. That church is a success as a distinctively religious

organization, a society for moral and spiritual ends, whose influence counts steadily for the growth of its members in moral and spiritual culture and its expression in character and the life; whose influence also is recognized to the same end in the community at large.

There are churches that combine these partial successes in one large and full success. There are churches also whose success in some of these partial aspects is at the expense of success in others. None of these aspects is to be ignored or counted as a thing indifferent. It is desirable that a church have means to live, and ample means, and that it live within its means. Prompt business methods here are desirable as in every organization. For lack of these the higher activities of a church are often straitened. It is of value too to have in a congregation individuals and families well-known and recognized in the community; to have the "best society," if only it be really the best, and not mere gilt and veneer. It is of value to have fine music, if only it do not, in opening the ears of the congregation, shut their lips to that fittest of all expression in the united worship,—the praise of the people's hearts out of their own mouths in the jubilant chant and hymn. The Sunday service must interest or it cannot impress for good. It must entertain, but it must do more and strenuously aim to do more, or it takes its place with less serious agencies, the opera, or the play, or even the circus it may be, and loses its distinctive claim. I remember upon a minister's face once the look of pain, lighted by his humorous sense of the meant tribute, when a person said to him after a service that had touched many minds and hearts, "I've been very much entertained by your sermon this morning!" Alas! he had been preaching in the hope to profit and not simply to please. Nor, again, are the practical charities of a church to be lightly esteemed; but, be they few or many, the church in its ideal is something more than an organized charity, in which field it has to-day agencies more efficient and of wider scope.

When in a broad way we have recognized all these aspects that mark a church's life, we can hardly hesitate where the *emphasis* is to be laid. It is not primarily upon the church as a financially self-supporting or more than self-supporting corporation, nor yet as an eminently respectable social circle or company, nor yet as a purveyor to popular entertainment, nor yet as simply a form of charity organization,—no, not here; but upon the church as a center of spiritual culture, the quickener of forces that make for character and nobler living, the educator of thought and faith, the standard-bearer of an ever-growing ideal of life. What a church exists for takes precedence of how it shall exist, or whether it shall exist at all or not; and by its accomplishment from this point of view of its higher aim and end is its true success or failure to be measured. For it is matter of common observation that many a religious movement has suffered in its deeper purpose and aim under pressure of the popularity which it has coveted and achieved; losing depth and intensity in the spread of its flow, the gradual victim of influences and motives which it has called to its aid, but which it can no longer hold in check or control, but is carried on by them with little respect to its once purposed goal. And many a religious movement apparently small and obscure has sent out its quiet and steady rills of influence, like the little water-courses that seam the waving fields and meadows, lost to sight by the quickened grain and grasses that close over them. Dr. Bartol—a name held in exceptional reverence by all who have seen the prophet or read his word—once expressed himself as thankful that he had escaped being a popular preacher. From his lips the words will suggest their finer interpretation,—not of contempt of majorities, but of the danger that lurks in the tendency to make

them the test of truth or the criterion of success in the finer issues of thought and faith. For success of this sort has its peril, and tests both pulpit and pew. Have we not observed men in the pulpit and on the platform whose finer quality has perceptibly suffered through a certain intoxication from this sort of success? They have slowly, perhaps sometimes deliberately, but oftener doubtless unconsciously, lowered their aim and ideal under its pressure. The same thing finds illustration in politics and the church. We see individuals and combinations of individuals setting out with some sense of a high purpose and mission, but gradually losing sight of their end and ideal to sail by the breath of present popular favor, and with whom numbers come to be the supreme argument, and a passing success the justification for any and every expedient. And just now, it seems to me, we need nothing else so much, whether in State or Church, as men who can take up the higher task of educating the popular mind and conscience and heart, rather than follow with the multitude; wise and conscientious statesmen above shrewd politicians, religious teachers in pulpit and pew above mere denominational propagandists and whippers-in; men who can discern that all sacrifice of higher aim and purpose to secure a near and seeming triumph carries in it after exposure and defeat; who have vision to see the truth so finely expressed by Lowell in his tribute to Abraham Lincoln:

"Some innate weakness there must be
In him who condescends to victory
Such as the Present gives, and cannot wait,
Safe in himself as in a fate.
So always firmly he:
He knew to bide his time,
And can his fame abide,
Still patient in his simple faith sublime,
Till the wise years decide."

It is always to be borne in mind that there are two measures of influence. The one is by surface, the other by depth. You may reach a hundred or a thousand people and touch them partially, and very partially, by your word or act; and you may reach but the hundred or the ten, and touch them very deeply and so impress upon them what you value and love, that they in widening circles will be farther communications of the best in you. In the latter case the amount of influence is not less, and it may be vastly more, though it is sure to be less obvious at once and on the surface. So it is of individuals, so it is of organized effort and action. So it is of a church. There is a depth of influence as well as a surface of influence that goes from pulpit and pew, a quality as well as a quantity that is felt from both. The first consideration, therefore, of a religious society is not numbers to influence,—many local conditions may act to determine this,—but the kind of influence it will exert. None of our churches can be indifferent to numbers. We seek to reach and to influence men. But all honor to that church which, in the preaching of its pulpit and in the intelligent co-operation of its pews, is most solicitous to help the higher life of those whom it does gather, be they few or many, and to lift the level of thought and faith in the community at large! It is easier to make the average man or woman a Methodist or a Baptist, or even a Unitarian after the pattern of the little girl of whom Mr. Herford once told us in this conference, the burden of whose song was,—

"My name is Mary Ann,
I'm a Unitarian,"—

easier, I say, to make the average man or woman a partisan of some sect or other than to make them, in aim and spirit, of the school of Jesus; easier to make them "Christians" by label than to make them *Christ-like*; as it is easier to make a man a Democrat or a Republican by party than to make him a good citizen and patriot. Yet all discerning persons will agree that in all these instances the second accomplishment involves the vastly higher result, as it certainly starts from the vastly higher ideal. And it may well be

questioned whether in much of current church effort the higher ideal be not let down and lost in the lower; whether in the motives appealed to and in the incentives used to awaken interest, the larger end be not obscured and often thwarted by the very methods and machinery employed to secure it. There is power in organization. Uniforms have a charm for most people, and uniforms can be made of a name. But not all who join in the street parade are celebrating the memories of the day, or emulating in their personal lives the virtues of the hero or saint commemorated. Not all the boys and men who follow along with the engine go to put out the fire. And not all the people, young or old, who make the outward following of many a showy church, or are marshalled into the membership of the much multiplied associated organizations of almost every conceivable name to-day, are there from religious motive or conviction, or indeed from any motive deeper than the fashion of the hour and the following with the crowd. It is matter for serious reflection whether all this externalism of appeal to enlist religious interest to-day does not carry within it a weakness fatal to the best spiritual results; whether in the working for immediate effects rather than along longer lines there be not a false emphasis given in religion, with lessened accomplishment for good in the end. For I have observed this: that for the most part and as a rule what people get from a church,—yes, and what they give to it for good—depends upon the motives by which they are drawn to it. If these motives be chiefly commercial, they get and they give but little of spiritual strength and help. If these motives be really extraneous to the proper purpose and end of the church as an educator of morals and faith, they are little advanced therein by association with it and do little to advance it therein. I have in mind a church, not of our own fellowship, which made haste to secure the services of the professional soprano who had just then come to the town. And the good minister said to me that he would "preach the gospel" to as many as the new singer would draw, and the more the better. And so he did, in his way; and the congregations increased, especially in the evening, to the satisfaction of minister and trustees and church. But the responses to the collection boxes were not remunerative; and when the church, unable to bear the financial strain longer, let go the professional singer, the motive of the numerical increase was very observable as the accessions ebbed away in search of free concerts elsewhere. I use the illustration, one of many and varied illustrations in mind, not of course in misappreciation of music as an aid to our united devotion and thought. But that church is weak as a religious force in a community, whatever strength it may have otherwise, which does not stand primarily for a gospel of ideas and ideals and keep these to the front, to the growth of thought and faith and the gain of character and life.

There are departments in human life wherein the demand precedes and produces the supply. But in its higher interests, for the most part, the reverse is the rule. The supply must precede and educate the demand. All higher literature, art, science, religion, must largely create the appreciation which is to welcome and adopt them. Amid the multiplied sales of whole sets of Emerson to-day one thinks of the long time that little edition of his first essays was in leaving the publisher's shelves. Millet has a whole school of disciples to-day and his "Angelus" is counted one of the great works of modern art; but he had first to reveal to the common eye the interest that hides in the toil and privation of the peasant life he loved to paint. If Darwin had died a decade earlier, Westminster Abbey would hardly have been ready to receive his ashes among her immortal dead. So it is, and no less so, in mat-

ters of religious thought and faith. Christianity is now the religion of the leading nations and has belted the globe with its missions. But there is a Christianity within Christianity that has not yet belted the globe, has not yet become the accepted faith and practice of any considerable portion of any nation, or indeed of any city or smallest village therein. The real religion of Jesus is in the minority and always will be; for it is the religion of personal consecration to an ever-growing ideal of character and life. And the church that would lift the standard of this ideal, by whatever name it call itself and of whatever fellowship it nominally be, will never be the church of the majority. It will have to travel for the most part a lonely road, clearing the woods and making the rough places smooth as it goes along. It will have always to

"mingle in the harder strife
For truths which men receive not now."

It will need intelligent minds and warm and brave hearts, not easily wearied in well-doing and, like the faithful of all ages, seeing the promise while yet far off. Yet theirs shall be the joy of all joy, the joy that comes of a noble ideal steadfastly held, of a life lost to self and found in high service. And what is this but saying that they who would set themselves to this high task must work for the most part in a large faith and along long lines, in the knowledge that the germs of thought and finer faith require time to root and ripen, that all our spiritual gains are growths, that the harvests of character are evermore seed for new plantings, and that in the final review the measure of success is not to be found in any possible tabulation of ecclesiastical statistics, but in whatsoever of deeper influence has been set in motion for the strengthening and uplifting of human lives.

The Study Table.

William Cullen Bryant. By John Bigelow, Boston. Houghton, Mifflin & Co.

When one has read the life of William Cullen Bryant there is some doubt as to whether it is the poet or the journalist with whom he has become acquainted; certain it is that had he written not one line of poetry Bryant would still be worthy his place among men of letters. Of course posterity will know him directly through his writings by means of his small volume of poems; but who can estimate the influence upon that posterity, of the daily writings of an honest man during one of the most critical periods of history? The life of such a man rounding out his eighty-four years, with strength and vigor a type of perfect manhood, with no blot morally or physically must be an inspiration to all, young or old, who read of him.

The life of Bryant in the American Men of Letters Series does him ample justice. We get the full round figure, not only of the poet and journalist, but of the man. The author, John Bigelow, associated with Bryant for many years on the *Evening Post*, makes his readers feel that his work was a labor of love, and so it should be, for who so fit to write a man's biography as one of his lovers? The only poet with whom Bryant can, with any degree of justice be compared is Wordsworth. There is however, this great difference between Bryant and Wordsworth, the latter sees a flower and immediately arise

"Thoughts that do often lie
too deep for tears."

He "sees into the life of things" and feels

* * * * * A sense sublime
Of something far more deeply interfused
Whose dwelling is the light of setting suns
And the round ocean and living air,
And the blue sky and in the mind of man."

Wordsworth turns towards nature and repeats faithfully what she tells him and his story is always the same for

"Tumult and peace, the darkness and the light—

Are all like workings of one mind, the features
Of the same face."

Bryant finds that nature speaks a various language, and that language is in sympathy with the mood in which he goes to her, if full of joy and gladness so is everything about him.

"There's a dance of leaves in that aspen
bower,
There's a titter of winds in that beechen tree,
There's a smile on the fruit, and a smile on
the flower,
And a laugh from the brook that runs to the
sea."

If the mood be a troubled or sad one she will eventually calm and console, "steal away its bitterness," but not until he has found in her a reflection of his own sadness. In the poem "The Waning Moon," nature at first seems to confirm the distrust in which he goes to her

"Oh, hopes and wishes vainly dear
How in your very strength you die."

Even as "heaven's everlasting watchers" soon shall see the waning moon blotted from her place, but as "Nature never did betray the heart that loved her" comfort comes at last, and

"Soon a new and tender light
From out thy darkened orb shall beam,
And broaden till it shines all night
On glistening dew and glimmering stream."

He feels full of trust and hope; the thought of death comes, and lo, as if let fall from heaven in answer to that trust is the fringed gentian. He feels sad and mournful, trouble has come near him and the self-same days that bring the gentian which comes

"When woods are bare and birds are flown,"
are "the melancholy days," "the saddest of the year," but again in different mood even the winter days have

"Splendors beyond what gorgeous summer
knows,
Or autumn with his many fruits."

He is often a poet of moods, not always of prophetic vision.

As was said above it will be Bryant, the poet, whom future generations will read,—perhaps, will not read, but will find upon the library shelves, for Bryant will never become a popular poet. He will always remain the poet of the student and of the lover of nature; not the nature lover who loves only the beautiful landscape, but who feels nature to be more than a panorama or a show. None paints more faithfully the landscape, but except in a few poems such as "The Summer Wind" and "The Wind and the Stream," Bryant writes not to paint a picture but to point a moral. Certain it is that all of his important poems were forced from him by deep feeling. No strong emotion, no important event in his life but has its poem to commemorate it.

Why Bryant with his wonderful verse and descriptive powers added to his comforting and strengthening trust, does not move men and inspire the world, is due, in part, to the fact that he treats never of the one absorbing topic to humanity; the soul, and its loves and hates, and also to the fact that there is wanting the true spirit of the seer or prophet who sees things as they are. Something wanting also which makes the true servant of the Lord—"Though he slay me yet will I trust in him."

The Work of the Ministry. Lectures given to the Meadville Theological School, June, 1889. By Rev. W. P. Tilden. Geo. H. Ellis, Boston, 1890.

No book from Mr. Tilden, however good, could possibly be as good as the man himself. Those, therefore, who read these lectures, but have never known the man, miss a great deal. We can imagine how his presence gave emphasis to his lightest words as they were spoken to divinity students in Meadville; how the very tones of his voice went home to their hearts; how his gracious manner, his cordial salutation, his earnest listening to them, must have impressed them and left a beautiful memory of the venerable preacher never to be effaced. As long ago as when Mr. Tilden was settled in Walpole, N.H.—now nearly forty years—a country boy listening to him got his first impulse to-

ward the profession so well discriminated and eulogized in this book.

"Father Tilden" was seventy-nine years old when these lectures were given. Yet see how broad in thought, how mellow in tone! No hard and fast lines here, dogmatic or ritualistic, but large recognition of the Unitarian liberty wherein we have been made free. His conception of Christianity is so large that if men accept it, nothing good for man can be left out of it. Accordingly the ministry of Christianity means nothing less or other than the aim to lift men up to a higher plane of life. "A ministry that should limit itself to the teachings of Jesus would hardly be Christian." "Here we join hands with all the workers for humanity the world over,—all that ever increasing company, under whatever name, Social Science, Ethical Culture, Moral Reform, Christian Socialism,—all who are ministering to the poor and needy, all everywhere, of every name and shade of faith, or of no name, but who without avowed faith save in doing good to the world while in it,—all these the liberal minister will draw into the circle of his thought, his study, his fellowship, knowing that from all something may be learned for the enlargement of his conception of a true Christian ministry, and of the variety of methods that may be adopted for the building up of the kingdom of God."

Of all who would restrict the Christian name to those who call themselves such; or would make it symbolize certain doctrines not agreed to by all, rather than the human, helpful, Christ-like spirit, he says: "How little they know of the real genius and spirit of Christianity who use the name to limit rather than to include, who do not see that it stands for all good under whatever name or flag!" Of "those who are really with us in spirit, but who do not choose to sail under the Christian flag, we will show them that to our thought our flag is inclusive of all good service to humanity; that we love it and keep it flying because it stands for all the best things we know, because it is the most inclusive flag that floats over the sea of our common humanity, because with us it stands not for dogma, but spirit, the spirit of him who gave himself to unite the world in the service of God and man."

Surely, if Christianity had always and everywhere meant this,—not the compulsory saying of "Lord, Lord," but the doing, or trying to do, the divine will, it would long since have been accepted by all good men.

Much in these lectures is plain talk from personal experience in the ministry,—as far as possible removed from the style of the merely professional instructor. Mr. Tilden's frank illustrations drawn from life must have given point to his utterances. And all the way through, the counsel is so sensible and the feeling is so hopeful, that even men a good piece this side of their divinity school days, may well find pleasure and profit in going over the whole course in company with our greatly beloved coworker and friend. L.

A Holiday in Summer Lands. By Julia Newell Jackson, Chicago, A. C. McClurg & Co. Price \$1.00.

To anticipate vacation days, Mrs. Julia Newell Jackson's little book on a "Little Holiday in Summer Lands," is an interesting reminder of pleasure enjoyed and a suggestion of pleasures possible. The southerners have long ago learned the economy of northern summers, the northerners are beginning to learn to profit by the possibilities of southern winters. These pages of Mrs. Jackson's, describing a trip to Cuba and home by the way of Vera Cruz and Mexico, has special interest to the present writer, who was permitted to study the quaint life of Havana and to look down into the Yumuri Valley, one of the famous views of the world, in the very days during which the notes were taken for this volume. To one who has been there, it seems well written. The verbal "Kodak" seems to have worked well.

Notes from the Field.

Boston.—The Monday Club discusses spiritual life, spiritual communications, modern spiritualism. The Sunday School Teachers' Union continued the discussion of the previous monthly meeting, on the value of the Bible in the Sunday School.

—Anniversary week has been, if possible, more eloquent, emphatic and useful than the great religious week of last year. The weather was mostly fine. Visitors from the West, the far West, the South, and from Europe, were frequently met in all the assembly halls. Some ladies and gentlemen, whose gift of persuasive oratory are admitted on both sides of the Atlantic, made nearly or quite a score of addresses during the few festival days. A settled conviction of readiness for advance seemed to prevail. Rev. A. J. Gordon, minister of the steady Old South Church, attended the meeting of the Universalists, and told the audience that he appreciated the great value of the denomination of Murray and Ballou, and the good it has given to all sects. The Unitarian ministers seemed abreast of the Free Religions both in leadership and in essay and discussion. As Paul Revere Frothingham, who at the Liberal Festival represented in his brief speech his uncle, Octavius B., said, those ministers "all have a liberal bark, though some still have a conservative bite."

—The most popular banquet no doubt was that of the Women's Free Suffrage Association, in Music Hall. Short, crisp speeches were eagerly listened to, victories were hailed, suggestions of future work received with welcome and applause. The banquet of the A. U. A. was stately, elegant, refined, as befitted that august body. If the tread of that organization is heavy in its forward step. Some persons doubt if it would move on so fast as it does without the aid of the pressing ranks of younger leagues. Some think it makes for needed ballast in times of reform hurricanes. At any rate, many of its members are feelers, grasping in every direction, food for its weighty body and stimulus for its impressive conscience. Mrs. Chant and Mrs. Spencer and Mrs. Livermore were attractions filling to overflowing every day King's chapel and Tremont Temple. Many contributions to our various liberal causes were made. Several public invitations were given to contribute to the Parker Memorial Fund of Chicago. It was announced that a gift of \$10,000 had just been made to the James Freeman Clark Fund, of Meadville.

Humboldt, Ia.—Mary W. Garfield writes: We, who did not attend the meeting of the Western Conference, had a large share of the spirit of it passed on to us by our minister, Rev. Marion Murdock, who preached last Sunday on "Theodore Parker and the Western Work." The morning was not pleasant, and consequently the audience not large, but it was a rare occasion to those present. The sermon was able and earnest. The speaker reviewed the life of Parker, and then made a most eloquent plea for the Western Conference, a conference which merits all its many able friends claim for it. Miss Murdock stated that she desired to raise twenty-five dollars for the Parker Memorial contribution to the W. U. C. Endowment Fund. We are not a rich society and twenty-five dollars is a goodly sum for us. A collection was taken after the sermon and thirty dollars were raised, five dollars more than the sum asked for. We felt better for the giving, better for the sermon, better for our minister's attendance at the Conference.

—The Humboldt minister made good use of the Sunday after Conference, and set a good example for others who are not in the habit of thus enriching their own congregations. In this way the May Anniversary becomes a source of inspiration and help to all the parishes from which none can afford to stay away. Make note of it brother, sister.

Western Unitarian Conference.—The treasurer of the Conference has received the following sums on expenses for '90-91:

N. M. Mann, Omaha, annual membership.....	\$ 1 00
Mrs. T. H. Stone, Kalamazoo, annual membership.....	1 00
Mrs. C. M. Stone, Kalamazoo, annual membership.....	1 00
Mrs. F. M. Loveday, Chicago, life membership.....	25 00
Mrs. F. C. Loomis, Chicago, life membership.....	25 00
Unitarian Society, Germantown, Pa.	52 50
Miss Kate T. Norris, Milwaukee, Wis.	5 00
Fred. E. Smith, Greeley, Col.	1 00
Miss Phillips, Kalamazoo.....	1 00
Church at Kalamazoo.....	5 00

\$117 50

We thank all our friends for last year's contributions. The above is a good start on present year. We trust our friends east and west will keep sending in, without direct solicitation on the part of the undersigned,

MYRON LEONARD,

Treasurer.

Decorah, Iowa.—The Decorah papers bring us reports of interesting Memorial day exercises on May 30. The oration was by Rev. S. S. Hunting. From the able and eloquent address of Bro. Hunting, we select the following vigorous passage: "In this country it is mutually suicidal for capital and labor to be in conflict. Capital is invested labor, and labor is active capital. Theoretically they are equal before the law, and if they are not actu-

ally so, they will be when the people know how to make just laws and instruct their representatives to make them. The oppressions of monopolies will be overthrown. Sixty-five millions of people whose laborers are all free-men! In no other country is the wife of the laboring man so near his equal under the law. Give her the ballot which she has a right to claim for herself, and she will be the peer of her husband in civil rights. We paid a great price for this citizenship of every native born and naturalized person, and not till the legal restrictions which hedge in and hamper woman's activity are removed, will the new nation appear in all its possible grandeur."

Sheffield, Ill.—A Memorial Service in honor of Rev. Judson Fisher, was held in the Unitarian Church, Sheffield, on Sunday June 1. The Church was made beautiful with flowers, and the tributes of affection to the departed friend and minister made the occasion a deeply impressive one. Hearty responses came from pews and pulpit. After appropriate readings and singing, brief addresses were given by A. Morray, S. L. Pervier, L. J. Duncan, Chester Coveil and John R. Effinger.

The following resolutions were passed by rising vote.

Resolved: That in the passing on to the higher life of Rev. Judson Fisher, our dear brother, friend and former Pastor, each member of this society feels a personal sorrow. Yet greater than our sorrow at his death is our gratitude for his life, simple, noble, true, proving by example as well as precept that "devotion to the highest excellencies is devotion to God."

Resolved: That to the loyal and faithful sons who made life so precious to him, we extend our heartfelt and tearful sympathy, believing that the dear Father will sustain, comfort and soothe them in their great loneliness.

Judson Fisher's Funeral.—An Alton paper thus alludes to the impressive occasion: "In perfect keeping with the simplicity of the man was the spirit of the services attendant upon the burial of the Rev. Judson Fisher. The readings of Mr. Learned, who had been requested many years ago to conduct the services, were brief but deeply sympathetic and characteristic. A few sentences from scripture, some favorite poetic selections of Mr. Fisher's choice, including Whittier's "Eternal Goodness," a tender and pathetic prayer, and two musical selections of exquisite rendering, completed the services.

"At the grave the air was filled with the songs of birds and the inspiring hush of new bursting life as the mortal dust was returned to the bosom of mother nature and was overlaid by the tender, white beauty of May flowers. And the closing thought was that 'The grave itself is but a covered bridge leading from light to light through a brief darkness.'"

Rochester, N. Y.—The "Jewish Tidings Supplement," published in Rochester, May 2, gives a sympathetic account of the "Rochester Ethical Club," and its work. Speaking of the subjects that are to come up for discussion, it says: "These intelligent ladies are concededly capable of coping with varied subjects, and able to take all true *politics* for their province and to survey the American field between the breakfast and dinner hour. Man, proud man, dressed in a little brief authority—for his supremacy is weakened if not doomed, has taken years to study these questions, and has not settled them yet. There can be no doubt that on some of these topics the opinions of experienced women are likely to be very valuable." Yes, that is exactly it. And it is one of the cheering signs of the times that in so many departments of thought and work the opinions of experienced women are coming to the front. Mrs. M. T. L. Gannett is president of the Rochester club.

Monroe, Wis.—Memorial services were held in the Universalist Church on Sunday, May 25. The G. A. R., the W. R. C. and the City Guards, attended church in uniform. The occasion is reported as one of unusual interest. Both at Monroe and Brodhead the work progresses encouragingly under the joint pastorate of Mr. and Mrs. Sprague. The Brodhead papers report a recent successful Opera House meeting, with sermon by Mr. Sprague, and in announcing the services of the following Sunday evening, uses the following words: "It is hoped that as many as are interested in bringing in a better thought to the darkened vision of men, and those who find not satisfaction in the teachings of the old theology, will attend these Sunday evening sermons and listen and judge for themselves."

Chicago.—At the meeting of the Women's Unitarian Association at Hinsdale, the association voted, in consideration of the practical difficulties in the way of co-operative work among the Unitarian churches of Chicago, to disband. On motion of Mrs. Wilkinson the directors of the Women's Conference were requested to arrange some meetings during the coming winter to take the place of those of the association. The meeting at Hinsdale was a pleasant social affair with box lunch. After the business the ladies were taken to drive through the village, now in its lovely dress of spring green. A vote of thanks was extended the Hinsdale society for its hospitality.

Salem, Oregon.—Rev. H. H. Brown, late of Brooklyn, N. Y., is in charge of the First Unitarian Society of Salem. He sends us his calendar for the month of June. The top and

bottom margins of the four pages are enriched with suggestive sentences from John, Jesus, Parker, Channing, Emerson, Robertson, Whittier, Chadwick. The "Article of Union," is as follows: "In the love of truth and in the spirit of Jesus Christ, we, whose names are hereunto appended, unite for the worshiping with the service of man." All persons statedly worshiping with the society and contributing to its funds, shall be entitled to membership, on subscribing their names to the Articles of Union.

Menomone, Wis.—The Mabel Tainter Memorial Building, now approaching completion, will be formally opened Thursday evening, July 3. The summer session of the Wisconsin Conference will begin on the following morning and continue through July 6. The members of the Unitarian Society of Menomone offer the hospitality of their homes to delegates and friends who can be in attendance. All who can come are requested to send their names to Mrs. M. S. Messenger, that the necessary arrangements may, as far as possible, be perfected in advance. A cordial invitation is extended to all.

Hobart, Ind.—We are indebted to our correspondent, Grace Rifenburg, for the following: Emerson's eighty-seventh anniversary was observed by the Unitarian church at Hobart, Ind. Rev. T. G. Milsted preached a memorial sermon and quoted Emerson's poetry from memory for forty-five minutes, under the heads of Creation, God, Nature, Death, and Immortality. At the close of the service a fine crayon portrait of Emerson was unveiled. The picture was presented to the Church by Mr. P. S. Gristy.

Geneseo, Ill.—Sunday, May 25, was an interesting day in the Unitarian Church. It was the occasion of dedicating two flags purchased by the Sunday-school, and in connection with this patriotic service was the annual Flower Festival, always an inspiring and delightful day in a parish with so spirited a Sunday-school as that of Geneseo. The interest of the double service was enhanced by the presence of the G. A. R. post.

Toledo, Ohio.—A late Toledo daily devotes nearly two columns to a paper on Ezra Stiles Gannett, read before the adult class of the Church of Our Father, by Mrs. Rosa L. Legur. The paper is most interesting, showing close and sympathetic reading of the memoir of his father by Wm. C. Gannett.

Wichita, Kansas.—We have received a number of copies of especially prepared lesson papers for the Sunday School at Wichita, showing the great carefulness and industry of the minister, Napoleon S. Hoagland, in this important branch of the parish work.

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have been in business 50 years. Suppose they have sold one fiftieth of their organs each year, and that they received for each organ sold the first year one cent; for those sold the second year two cents each; the third year four cents each, and so doubling the price each year, they would have now received in all \$268,847,054,433,378.50.

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Wed. —Live in this boundless universe as fresh observers.
Thurs. —We must earn what we would have.
Fri. —God reaches us good things with our own hands.
Sat. —Always trying to do better to-day than yesterday.

W. R. Alger.

TWILIGHT-LAND.

Here we are in twilight land;
 Creakety-creak,
 Rocking chairs to every hand
 Sway and swing and squeak;
 Here is neither park nor street;
 Bare are the little twinkling feet:
 White are the gowns and loose
 No place here for ball or bat,
 No need now for coat or hat,
 None for stockings or shoes.

The little children in twilight-land
 Are still as mice,
 And the story-teller must understand
 She's to tell each story twice.
 The crickets chirp, the stars' eyes wink;
 Perhaps the man in the moon may think
 Them saucy in their play;
 But, whatever is heard or said or done,
 Each sleepy, weary little one
 Gets rested for next day.

For the pillow is white in twilight-land
 And white the bed,
 And the tender, loving mother's hand
 Is laid on the drowsiest head.
 And list the tune she hums and sings,
 As with soft creak the rocker swings,
 How far away it seems!
 That tune—that lullaby—ah, me!
 They are leaving twilight-land, you see,
 For the stiller land of dreams.

—Youth's Companion.

A DOG STORY.

Although we do not own a single dog, yet there are often as many as six in our house, and grandpapa, is rarely seen on the street without at least four following him. Nearly all the dogs in the city know grandpapa and the stray ones always find a friend in him.

Some have luxurious homes, where they are fed on cakes and cream, but they seem to prefer a bone and a crust with grandpapa and his two little beauty boys. It is almost impossible to walk across our sitting room without stepping on a dog or a baby. Two or three dogs may generally be seen stretched on the warm fur rug in front of the open fire, for there they love to lie and be caressed or often teased, by the babies; but they are good-natured, well-behaved dogs, and would consider it quite beneath their dignity to quarrel or fight.

There is Peter, a sharp, thin little mongrel cur, who barks at every body, but never bites; Tramp, a lazy dog, who is well named; Wiggler, the happy, who constantly wiggles and wags his tail; Toby, the pug; Carlo, dear old Carlo, the big, black, silky-coated Newfoundland, favorite of all, and Bangs, the little Scotch terrier, the special patron and protector of the baby.

When Bangs is around we always know baby is safe, for he guards him most zealously and will let nothing harm him. When baby takes his mid-day nap, Bangs sits bolt upright beside the little cot, on the alert, and suspicious of every footfall.

At night he sleeps in the hall, and we often hear him perambulating between our room and grandpapa's. Occasionally he lies at the foot of grandpapa's bed, but ever since baby came, Bangs has been his most devoted and faithful friend.

When baby has a cracker or ginger-snap, he always shares it with Bangs, and when he takes an airing, Bangs runs beside the little carriage, blinking, wagging his tail, and giving vent to his delight in short, happy barks, looking up, from time to time, with an air of proprietorship, as much as to say to every one he meets, "Don't you wish this was your baby?"

If, as sometimes happens, Bangs is shut outside, he scratches on the door

with his paw until some one opens it and lets him in. When baby hears him scratching, he points, earnestly and in the most solemn tone, says, "Bangs." That was one of the first words he learned to say. Carlo is Leslie's special favorite; he lets him pull his tail and ears, and ride on his back without a murmur or growl. One day, a lady, wearing an Astrachan cloak, called. Leslie went up to her, and putting his hand upon the cloak, said, "Is 'iss oo, Carlo?"

We had a little black kitty for a while, but unfortunately she and the dogs did not agree, therefore we had to give her to Harry Brown.

M. R. H.

JAPANESE CUSTOMS.

The Japanese do numberless things which seem very ridiculous to our way of thinking. The cows wear bells on their tails instead of on their necks, and the horse stands in his stable with his head from the stall, and when he is brought out, the rider mounts him from the right. When acquaintances meet, each tenderly shakes his own hand; people write down the page, and they kneel at dinner; the tailor sews from him; the carpenter planes toward him; the teeth of the saw and the thread of the screw run in the opposite direction to ours, and their locks turn to the left; the blacksmith pulls the bellows with his foot, and the cooper holds the tub with his toes; house contractors begin to build from the roof, and gardens are watered from a little pail with a wooden spoon.—*The Christian Leader.*

The Newest Books.

All books sent to UNITY for review will be promptly acknowledged under this heading, and all that seem to be of special interest to the readers of UNITY will receive further notice. Any book in print will be mailed on receipt of price, by the publishers of UNITY CHARLES H. KERR & CO., 175 Dearborn St., Chicago.

The Work of the Ministry. By Rev. W. P. Tilden. Boston: Geo. H. Ellis. Cloth, 16mo, pp. 186, \$1.00.

Eleusis. A Poem. Chicago: Privately printed. Cloth, 12mo, pp. 138.

Edward Burton. By Henry Wood. Boston: Lee & Shepard. Chicago: S. A. Maxwell & Co. Cloth, 16mo, pp. 299. Price, \$1.25.

The Merry Chanter. By Frank R. Stockton. New York: The Century Co. Paper, 12mo, pp. 192. Price, 50 cts.

Midnight Talks at the Club. Reported by Amos K. Fiske. New York: Fords, Howard & Hulbert. Chicago: S. A. Maxwell & Co. Cloth, 16mo, pp. 304, \$1.00.

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" Treasurer.....	45 25
" Balance.....	14

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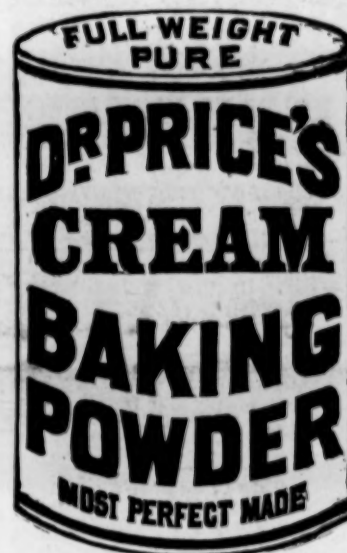
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